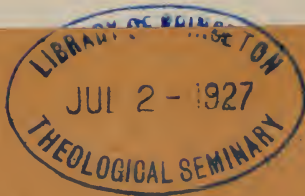


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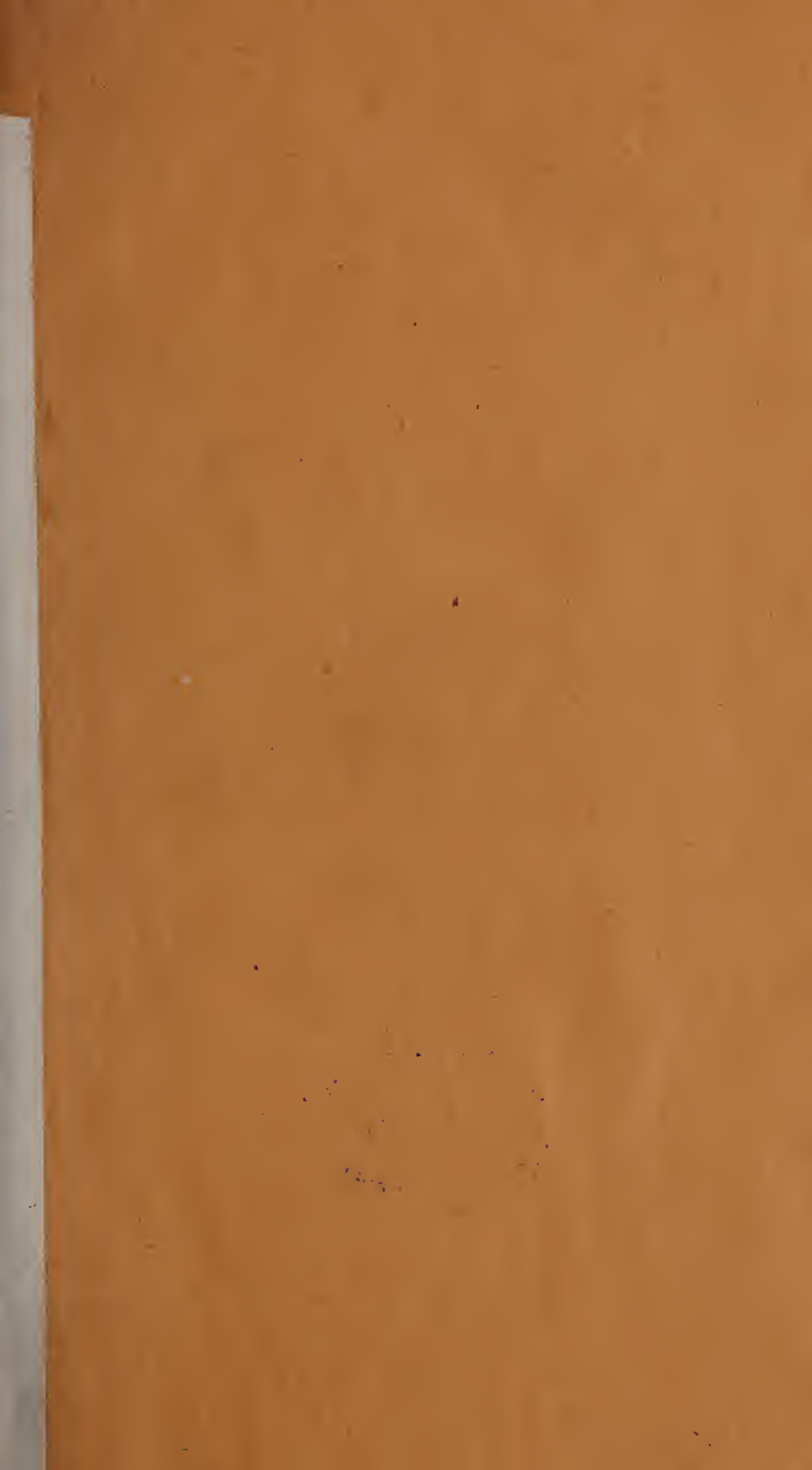


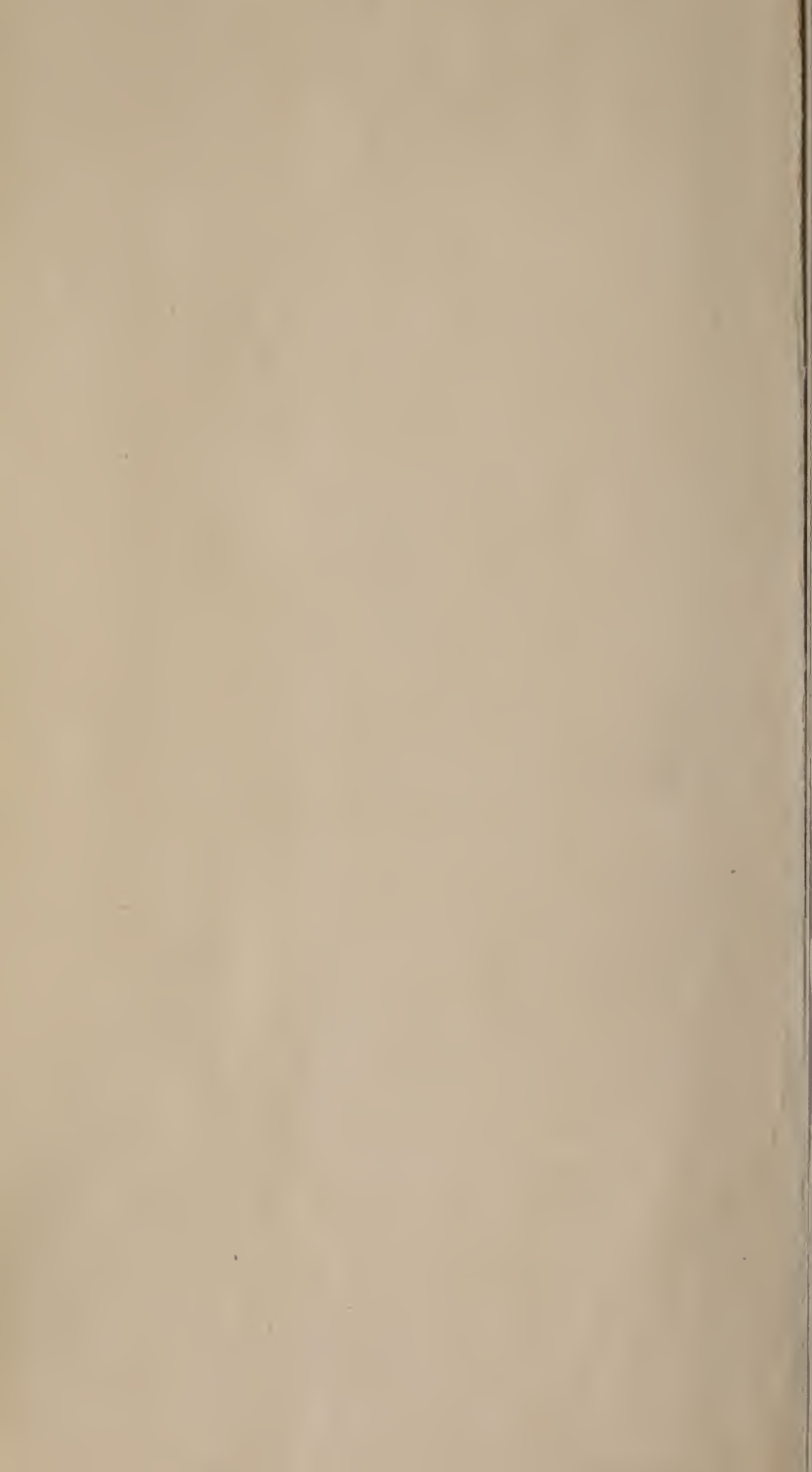
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THE

MASSACHUSETTS

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VOL. IV.

DECEMBER, 1814.

No. 4.

INTERESTING INTELLIGENCE FROM INDIA.

Extract of a Letter from Mrs. N. JUDSON to her Parents and Sisters in Bradford in this State, begun in the Isle of France, May 6, 1813, and continued from Madras and Rangoon in the Burman empire, to Aug. 8.

Port Louis, May 6, 1813.

MY DEAR PARENTS & SISTERS,

I BEGIN this letter as I have most of my others, without knowing of any opportunity of sending it. But the hope of imparting consolation at some future period, when you may read these lines from your absent daughter and sister, induces me to begin a letter which I shall continue at intervals until some opportunity is presented for conveyance. I frequently think of my dear friends in my native country, with a mixture of sensations. Sometimes imagination pictures you all in want and distress, occasioned by the war. At other times I see you aroused from spiritual stupidity, and earnestly besieging the throne of grace for the commencement of peace, and the prosperity of the church in the midst of calamity. Our united, feeble prayers ascend with yours for this richest of blessings on our dear native country. God grant that the latter may be your real situation; and while you are deeply affected with the condition of our country, and earnestly pray that this heavy affliction may be sanctified for her spiritual good, we trust you do not forget *us* in a land of strangers, or the melancholy situation of the heathen, with whose miseries we are daily acquainted.

Since Brother Rice left us, we have been much more pleasantly situated than we expected. At his departure we thought it probable we should not meet with a christian friend till his return.

But it was only two or three days after, when a pious soldier came to see us. You can never know how refreshing it is to meet with a christian in such a vile land as this.

I think a little account of this soldier would be interesting to you. When he came to us, we had all his character to learn by acquaintance, for we had never heard of him before. His first appearance was solemn, humble, and unassuming; and such we have ever found him. He told us he was a member of a church that had been formed in one of the regiments by the missionaries at Serampore, and that that regiment was now on Bourbon, a neighbouring island, but he had been sent to this island on business. Though he is an illiterate man, and has had but few advantages, yet he converses on the distinguishing doctrines of the gospel with a sense and propriety which will scarcely be found among christians in higher life.

Mr. Judson made inquiries of him respecting the religious state of the soldiers in this place, and whether opportunity could be had of preaching to them. He informed him that he knew of but one pious soldier in either of the regiments on this island, and that there could be no possibility of preaching to them, unless a private room could be procured for the purpose. He immediately made every exertion to hire a room, and at last succeeded; but was obliged to give eight dollars a month, which he has paid out of his own private property, that his fellow-soldiers might have opportunity to hear the gospel. This soldier has visited us almost every day for two months past, and we have seldom found him inclined to converse on any other subject besides experimental religion. Though his income is very small, and he has a family to support, yet he has given us, since we have been here, the value of twenty dollars! We have frequently observed that we have seldom enjoyed religion to so high a degree in the society of any other, as we have in the conversation and prayers of this man; and we doubt not, though his situation in life is low, but he will shine in heaven, as a star of the first magnitude.

Mr. Judson has preached every Sabbath in the hospital since Brother Rice left us, to about sixty soldiers, besides a number of English people, who have occasionally attended. The soldiers appear remarkably solemn and attentive, and their officers say they read their Bibles much more than formerly. Two or three of the wives of the soldiers appear to be under conviction, and are anxiously inquiring what they shall do to be saved. Some of them have visited me frequently to get religious instruction, and appear to receive every word, as if their eternal all depended on it.

Besides attending worship every Sabbath at the hospital, we have attended a prayer-meeting Sabbath morning, a meeting for the religious instruction of the soldiers Sabbath evening, and a prayer-meeting every Tuesday and Thursday morning, all at the house that was procured by the pious soldier already mentioned.

I hope much good has been done by these little meetings, and the distribution of religious tracts. We have taken much pleasure in attending them, and it has made the Sabbath appear much more like the Sabbath than before. But Oh our hearts have frequently sunk within us, when we have been passing the streets on this sacred day, to behold the busy multitude thoughtlessly sporting away the holy Sabbath, as if it had been made only for a day of sinful gratification! If an individual wishes to purchase any thing at a reasonable rate, he waits for the Sabbath, when the markets are crowded, and those articles of furniture which can be purchased at no other time, are to be found.

Those slaves, who have more indulgent masters than others, are allowed part of the Sabbath, as a holiday, when they get together in crowds, sing, dance, and make themselves intoxicated with a kind of spirit distilled from rice, much like our New-England rum. The more refined and polite Frenchmen attend the Roman-Catholic church in the morning, and spend the remainder of the day in feasting, walking, dancing and singing. I presume there is no spot on earth, where cruelty and licentiousness more abound. This is the people among whom we have lived for three months past. We have often endeavoured, to mitigate the sufferings of the slaves, by giving them a morsel to eat, or a few markees when they have appeared weary, and almost ready to sink with hard labour. How often have we wished that our little house was filled with gold, that we might purchase all the slaves and give them their freedom! But, alas! we are obliged to see them suffer, without having it in our power to relieve them.

As this island has recently been taken by the English, we have strong hopes that the slaves will see better days, and that slavery will gradually cease to exist.

May 10. At Sea.

We have at length obtained a passage for Madras, hoping to go thence to Penang, the place of final destination. A few days before we left Port Louis, the regiment in which a church has been formed, which I before mentioned, arrived, and we had the happiness of meeting with the brethren several times for religious exercises. The church at present consists of but ten members. Formerly there were between thirty and forty; but many have apostatized, and some have died. Those who remain are sensible, intelligent, active, and uncommonly pious men. One of them was set a part by the missionaries at Serampore, as a pastor and teacher over the others, and to administer the ordinances of the gospel, when they are stationed in places destitute of preachers. We were really astonished at their knowledge of divinity, and their orthodoxy of sentiment, considering they have seldom enjoyed religious privileges except among themselves. They have a small library consisting of the most spiritual and useful books; this, together with the Bible, and teachings of the Holy Spirit, has

made them eminent christians. They each take their turns in leading in prayer, and the propriety and fervency of their prayers, evince their frequency in this duty. But our last meeting with them was a solemn affecting scene, which will not be easily forgotten. They were desirous to have Mr. Judson administer the sacrament of the Lord's Supper before we left them; and we were equally desirous of once more partaking of this solemn ordinance. We accordingly met together the morning we embarked, before light, and Mr. Judson, for the first time, administered the sacrament to a church consisting entirely of soldiers. We were obliged to meet at so early an hour, as that was the only time they were free from duty. We then took an affectionate leave of them, expecting never to see them again till we meet in heaven. They all wept at our departure, and prayed the blessing of God to attend us. But the soldier, whom I have particularly described, and who has been the longest time with us, was so greatly depressed, that it affected us much. It was some time before he could so far command his feelings, as to take leave of us. But we were obliged to part with this faithful friend, who would be willing to sacrifice his life for the disciples of Christ. We felt happier in leaving the Isle of France, attended with the prayers, and good wishes of these poor but pious soldiers, than if we had received the attentions of the governor, and all his officers.

We are very comfortably situated on board this ship. We have a large cabin to ourselves, with several windows in it, so high from the water, that we can keep them open even in a heavy gale of wind. Attached to this room is a little closet with one window, where we can spend as much time in religious duties, as we please.

The captain, supercargo, officers, and all the passengers, treat us with much politeness and respect, and seldom use any profane language before us. Yesterday being the Sabbath, the supercargo very politely requested Mr. Judson to give them a sermon. He readily consented, and preached from these words,—“Who went about doing good.” They were very attentive. Mr. Judson then requested the Captain that those of the Lascars who could understand English, might be collected, and he would preach to them. There were immediately collected between twenty and thirty; part of them Portuguese-Roman-Catholics, and part Hindo-mussulmen. They seated themselves on the floor below. Mr. Judson began by saying, he had something to tell them. This caught their attention, and they listened with eagerness to hear what it was. He then told them of their lost state by nature, their exposedness to eternal wrath, and the way of escape by Jesus Christ. Among this class of hearers there is even more hope of doing good, than among the former. But it is easy for God to impress his truth on either of their minds, both equally benighted. In him is all our hope of ever being useful to any of our fellow creatures.

Madras, June 21.

MY DEAR PARENTS AND SISTERS,

I will now continue this Letter which I began a long time ago. We arrived at Madras a fortnight since, after a pleasant passage from the Isle of France, of one month. We were very kindly received by Mr. and Mrs. Loveless, with whom we have resided since our arrival. Mr. Loveless is a missionary from the Society in London, and Mrs. Loveless is an American Lady from New-York. They are very pious people, and have been instrumental of doing much good in this place. Mr. Loveless has a convenient Chapel, in which he preaches every Sabbath to a respectable congregation mostly Europeans. We have found many warm-hearted christian friends here amongst the highest class of people. There are three young gentlemen of family, education, and high in office, who are decided in the cause of Christ, and are not ashamed to separate themselves from the world, and live devoted to God. We have seldom met with Christians, whose society was more interesting, and whose conduct more agreeable to the rules of the gospel, than theirs. Two of them have supplied us with a horse and chaise, to ride every day since we have been here; and have made us a very handsome present of wines, and other necessaries for the voyage which we expect soon to make. A Mrs. Stevens, and her two daughters, have lately retired from the world, and become very serious. They called on us soon after our arrival, and begged of us to visit them. We accordingly did, and found them living in a retired, simple way, though every thing around bespoke their former grandeur. A few days after our visit, we received a handsome billet from them, saying, we should oblige them much by accepting a few things they had taken the liberty to send. Accompanying the billet were two large trunks, filled with the following articles: A large handsome mattress with pillows, several pair of sheets, and pillow cases, one counterpane, four pieces of very nice cambric, containing twelve yards each, a few yards of linen cambric, a nice straw bonnet, ten pairs of superfine English stockings, several neck and pocket handkerchiefs, a bundle of thread, tape, pins, buttons, &c.—a bundle of spices, a large bundle of biscuit, a jar of pickles, and one of preserved beef, for our voyage; besides a number of other articles of wearing apparel. We were perfectly astonished at such a valuable present from persons with whom we had so recently become acquainted. But it rejoices our hearts to find that God has a few children scattered about in almost every part of the world, who manifest their love to him, by contributing to the wants and necessities of those, whose professed object is to spread the gospel.

Immediately after our arrival here, we made inquiries respecting a passage to Penang, but found there was no ship to sail for that place for some time; but there was one to sail for Rangoon in a few days. We thought it not safe to continue here long, lest the

government at Calcutta should hear of our arrival, and send an order for us to go to England. Consequently we have engaged a passage in the ship which sails for Rangoon, in a day or two. If we find it possible to live there, we shall continue, if not, we can easily take passage from there to Penang. But I think it most probable we shall stay there, though we are deprived of most of the comforts of life; as that is one of the most important missionary fields in this part of the world, and but one solitary missionary* in the whole empire. My heart often sinks within me, when I think of living among a people, whose tender mercies are cruel. But when I think of their miserable state in being destitute of the gospel, and that it is easy for our heavenly Father to protect us in the midst of danger, I feel willing to go, and live, and die among them; and it is our daily prayer that it may please God to enable us to continue there. Farewell to the comforts and conveniences of civilized life,—farewell to refined christian society.—We shall enjoy these comforts no more! But we think it will be a good place to grow in grace, to live near to God, and be better prepared to die. O my dear parents and sisters, how little you know what you enjoy in your quiet homes, with all the comforts of life! How little you know how to prize dear christian society, as you have never been deprived of it! How little you can realize of the toils and perplexities of traversing the ocean,—and how little you can know of the solid comfort of trusting in God, when dangers stand threatening to devour! But these privations, these dangers and toils, and these comforts, are ours,—and we rejoice in them, and think it an inestimable privilege that our heavenly Father has marked for us this path in life.

Rangoon, July 30, 1813.

In the land of darkness and the shadow of death, I again take my pen, my dear parents and sisters, to communicate some of the dealings of Providence, both merciful and afflictive. We staid at Madras only a fortnight, when we embarked on board a Portuguese vessel for this place. I had procured a European woman servant to go with us, as it was not thought prudent to go without one. She went on board two days before us, and when we went on board she appeared in perfect health. We had but just entered the ship when she fell on the floor, apparently in a fit. We made every possible effort to recover her, but she gasped a few times and died! The exertion I made to recover her, together with the shock my frame and feelings received at her sudden decease, brought me, also, near the gates of death. I indeed thought the time of my departure was at hand, and that all my toils and perplexities were ended. I had no physician, no medicine, and no attendant but Mr Judson. Add to this, we were in a small dirty vessel, which was kept in continual motion by the

* Mr. Felix Carey, son of Dr. Carey of Serampore.

violence of the wind and sea. Perfect ease and quiet seemed absolutely necessary to my recovery; but these it appeared impossible to obtain. But all things are possible with God; and we were never so sensible of his care and protection, as at this time. In the midst of our darkness and distress, and when we had given up all hope of my recovery, our Capt informed us that we were close to the Andaman Islands, and that we could escape being driven on to them in no way but by going through a narrow channel between two of them. We were in much danger, but the vessel was almost perfectly still, as we were in smooth water, as soon as we entered the channel, the wind being broken by the islands. Thus I obtained that ease and quiet which but a few moments before seemed impossible to obtain. We were three weeks on our passage, and when we arrived, I was not able to walk nor had I even left my bed for half an hour. We felt very gloomy and dejected, the first night we arrived, in view of our prospects; but we were enabled to lean on God, and to feel that he was able to support us under the most discouraging circumstances. The next morning I prepared to go on shore, but hardly knew how I should get to Mr. Carey's house, as there was no method of conveyance, except a horse, while I was not able to ride. It was however concluded that I should be carried in an arm chair; consequently when I landed, one was provided, through which were put two bamboos, and four of the natives took me on their shoulders. When they had carried me a little way into the town, they set me down under a shade, when great numbers of the natives gathered around, as they had seldom seen an English female. Being sick and weak, I held my head down, which induced many of the native females to come very near, and look under my bonnet. At this I looked up and smiled, at which they set up a loud laugh. They again took me up to carry, and the multitude of natives gave a shout which much diverted us. They next carried me to a place they call the custom-house. It was a small open shed, in which were seated on mats several natives, who were the custom-house officers. After searching Mr. Judson very closely, they asked liberty for a native female to search me, to which I readily consented. I was then brought to the mission-house, where I have entirely recovered my health. We felt a great disappointment in not finding Mr. Carey at home, as we were previously acquainted with him, having seen him in Calcutta. He was ordered up to the capital by the king, to vaccinate some of the royal family; but we fear the king has some other design in sending for him, perhaps he will keep him to be his private physician. Mrs. Carey is a native of the country, though of European descent. She speaks very little English, but is very kind, and does every thing to make us comfortable. The house is large and convenient, made wholly of teak wood; but the inside is un-

finished, and the beams and joists all bare. It is, however, the largest and handsomest house in all Rangoon.

As it respects our food, we get along much better than we expected. There is here no bread, butter, cheese, potatoes, nor scarcely any thing that we have been in the habit of eating. Our principal food is rice, and curried fowl, and fowls stewed with cucumbers. But we are blest with good health, and good appetites, and feel, that instead of murmuring, that we have no more of the comforts of life, we have great reason to be thankful that we have so many. There are no English families in Rangoon; and but one French family. There is not a female in all Burmah with whom I can converse. Two or three French gentlemen, who speak English, constitute the whole of our society.

We devote our time almost entirely to the acquirement of the language, which we find difficult, as there is no grammar, and no printed characters. But with hard labour and perseverance, I doubt not but we shall be able to write, read, and speak it, in two or three years with ease. The country presents a rich, beautiful appearance, every where covered with vegetation, and if cultivated, would be one of the finest in the world. But the poor natives have no inducement to labour to raise any thing, as it would probably be taken from them by their oppressive rulers. Many of them live on leaves and vegetables that grow spontaneously, and some actually die with hunger. Every thing is extremely high, therefore many are induced to steal whatever comes in their way. There are constant robberies and murders committed; scarcely a night but houses are broken open, and things stolen. But our trust and confidence are in our heavenly Father, who can easily preserve and protect us, though a host should encamp about us. I think God has taught us by experience, what it is to trust in him, and find comfort and peace in feeling that he is every where present. O for more ardent, supreme love to him, and greater willingness to suffer in his cause!

Rangoon, Aug. 8, 1813.

I again take my pen, though I have nothing new to communicate, yet I feel a pleasure and satisfaction too great to be neglected, in writing to those dear friends whom I never expect to see again, till I meet them in the eternal world. I know every thing respecting us will be highly interesting to you, therefore I am particular to write every little incident. As Mrs. Carey has the whole care of the family, being familiar with the language, and having several servants at her command, I am free from every concern of this nature, and can devote all my time to study. We rise at six in the morning, commence study at seven, breakfast at eight, and after breakfast have family worship. We then go to our study, and attend to the language closely, till half past one, when we dine. We generally exercise for half an hour after din-

ner, then attend to our study again till near sunset, when we take a walk, either out among the natives, or in our verandah; take tea at dark, after which we have family worship, then study till ten, at which hour we retire. I go to bed feeling as much fatigued as any farmer can after a hard day's work. I find it no easy thing to acquire a foreign language; and though our teacher says we gain rapidly, yet we can hardly perceive that we make any advance. It is a most beautiful, easy language to write, but very difficult to read, or pronounce. There are no distinctions in words and sentences, but all join together, and no capital letters.

Our teacher is a good natured, intelligent man. He sits in a chair by us, or will eat with us, the same as an American. When he first came, he paid very little attention to me, appearing to feel that it was rather beneath him to instruct a female, as the females here are held in the lowest estimation. But when he saw I was determined to persevere, and that Mr. Judson was as desirous to have him instruct me, as himself, he was more attentive.

From our first embarking for India, we have at times had our eye on this empire, as our final residence; but we have been repeatedly discouraged by the dreadful accounts we had of the ferocity and barbarity of the natives, together with the many privations we must suffer among entire heathen. Several missionaries have made an attempt to reside here, but have been discouraged, and left without effecting any thing. And some of these missionaries, we had reason to think, possessed much more piety and devotedness to missions than ourselves. No wonder then we were discouraged. But after our heavenly Father had severely tried us, in causing us to be driven from place to place, he shut up every other door, and at last made us feel willing to take our lives in our hands, and come to this heathen land to spend the remainder of our days. But will you believe me when I say we are cheerful and happy? Though we find the government and people just as we expected; though we find ourselves destitute of almost all those sources of enjoyment to which we have been accustomed, and are in the midst of a people, who at present are almost desperate on account of the scarcity of provision; though we are exposed to robbers by night and invaders by day, yet we both unite in saying, we were never happier, never more contented, in any situation, than the present. We feel that this is the post that God hath appointed us, that we are in the path of duty, and in a situation, which, of all others, presents the most extensive field for usefulness. And though we are surrounded with danger and death, we feel that God can with infinite ease preserve and support us under the most heavy sufferings.

But for these feelings we are indebted wholly to the free, rich, and sovereign grace of our Redeemer, and still dependent on him for a continuance of them; for it is not three months since, that I looked at this situation with all that dread and horror which you

can imagine. It is our daily prayer that we may be continued here, and made a blessing to the poor Burmans, who are daily perishing for lack of knowledge. But we mourn our unfitness to be engaged in the great work of communicating religious knowledge to the dark, benighted mind of a heathen. Our only hope is in God. We know that he can bless his own truths to the salvation of sinners, though it may be communicated in ever so broken a manner, and by the meanest of his creatures. We rejoice that this great, this powerful God is our Father and our Friend, and has opened a way of access for us sinners, and has commanded us to open our mouths wide, with the promise that he will fill them. He hath also said that *he will give the heathen to his Son for an inheritance, and the uttermost parts of the earth for his possession.* We cannot but hope the glorious day is drawing near, when this promise will be fulfilled; and that among other heathen nations, Burmah, cruel, avaricious, idolatrous, Burmah, will say to Jesus, *What have I any more to do with idols? come thou, and reign over us.* O my dear parents and sisters, pray for us, that we may be humble, prayerful, and entirely devoted to the cause of Christ. Pray for these poor people, who have altars and temples in high places for the worship of the prince of darkness. They are immortal like ourselves, they are bound to the same eternity with us, and like us are capable of enjoying or suffering endless happiness or eternal misery.

Aug. 25. As I have a good opportunity of sending to Calcutta, I will now finish this, and direct it to be sent by the first ship which sails for America. But I know not that it will ever reach you. I would write letters to all my friends, if I thought there was much probability of their ever reaching home. It is now a year and a half since we left America, and we have not received a single letter, or heard any thing from any of our friends. How would it rejoice our hearts to receive a large packet of letters from our native country! O do not forget us in your prayers; go to God often on our account, and pray for spiritual blessings on us, and on this people. Mr. Judson joins with me in all my requests and wishes. He will write to his parents, therefore he has not time to write to you.

Your affectionate daughter and sister,

N. JUDSON.

DEATH OF VOLTAIRE.

During Voltaire's last visit to Paris, when his triumph seemed complete, and he had even feared that he should die with glory, and the acclamations of an infatuated theatre, he was struck by the hand of Providence, and forced to make a very different termination of his career.

In the midst of his triumphs, a violent hemorrhage raised apprehensions for his life. D'Alembert, Diderot, and Marmontel, hastened to support his resolutions in his last moments; but were only witnesses to their mutual ignominy, as well as to his own. Rage, remorse, reproach, and blasphemy, all accompany and characterize the long agony of the dying atheist.

During a long life Voltaire had continually treated the holy Scriptures with contempt, and endeavoured to spread the poison of infidelity among the nations. It had been customary for him, during many years, to call our blessed Saviour, "the Wretch." And he vowed that he would "crush him." He closed many of his letters to his infidel friends, with the same words,—“Crush the Wretch!”

In his last illness he sent for Tronchin. When the Doctor came, he found Voltaire in the greatest agonies, exclaiming with the utmost horror,—“I am abandoned by God and man! Doctor, I will give you half that I am worth, if you will give me six months' life.” The Doctor answered, Sir, you cannot live six weeks. Upon which Voltaire replied, “Then I shall go to hell, and you will go with me!” and soon afterwards expired.

D'Alembert, Diderot, and about twenty others of the conspirators, who had beset his apartment, never approached him but to witness their own ignominy. He would curse them, and exclaim, “Retire! It is you that have brought me to my present state! Begone! I could have done without you all; but you could not exist without me!—And what a wretched glory have you procured me!”

The horrid remembrance of his conspiracy made him the guilty prey of anguish and dread. He was heard alternately supplicating or blaspheming that God against whom he had conspired; and in plaintive accents would cry out, “Oh, Christ! Oh, Jesus Christ!” And then again complain, that he was abandoned by God and man. The hand which traced in ancient writ the sentence of an impious reviling king, seemed to trace before his eyes, “Crush then, do crush the wretch.” In vain he turned his head away; the time was coming apace, when he was to appear before the tribunal of him whom he had blasphemed. His Physician, particularly Mr. Tronchin, called to administer relief, thunder-struck, retired, declaring the death of this impious man to be terrible indeed.

The pride of the conspirators would gladly have suppressed these declarations, but it was in vain. The Mareschal de Richelieu fled from his bed-side, declaring it to be a sight too terrible to be sustained. Tronchin remarked, that the furies of Arestes could give but a faint idea of those of Voltaire.

Relig. Rem.

After reading the above, will any one say, “Let me die the death of Voltaire, and let my last end be like his?” The reader is requested to contrast this scene with that of the christian's hope, exhibited in our obituary notices in this number.

THE TESTIMONY OF *MEDICINE*, THAT TO
BAPTIZE IS TO PLUNGE.

THE very first article in Cooper's Dictionary of practical Surgery, with notes and additions by John Syng Dorsey, M. D. adjunct professor of surgery in the University of Philadelphia, thus reads:

"ABAPTISTON OR ABAPTISTA," the NON-PLUNGER, "from a privative and βαπτίζω to plunge Galen, Fabricius ab Aquapendente, and especially Schultetus, in his Armamentarium Chirurgicum, so denominate the crown of the trepan; or in other words the circular saw, which makes the perforation in the bone when the above is used."

"The term came into use, in consequence of this part of the trepan having had, at its first invention, a conical form, which kept it from perforating the cranium too rapidly, so as to plunge the teeth of the saw into the dura mater and brain."

Queries.

Can we suppose the great scientific names above mentioned, mistaken in their views of the real meaning of the word βαπτίζω?

Is it supposable that they were prejudiced by partialities for what might be called the Baptist interpretation of the word?

Can such an instrument, in correspondence with the modern translation of the word, βαπτίζω be translated a non-sprinkler or a non-pourer, without converting the name into entire absurdity?

In the Cyclopædia, or new Universal Dictionary of Arts and Sciences, the account of the above instrument is, by its learned authors, thus introduced,

"ABAPTISTA OR ABAPTISTON in surgery, derived from the privative à and βαπτω to plunge." Does not the united testimony of these eminent writers prove that in their judgment, βαπτίζω and βαπτω are terms of similar import, notwithstanding the frivolous criticisms which have been adduced to the contrary?

RELIGIOUS REVIVAL IN CONNECTICUT.

Letter from the Rev. Pearson Crosby, to the Editor, containing an account of a revival of religion in Thompson, (Con.) and the adjacent towns, dated

Thompson, July 28th, 1814.

REV. AND DEAR SIR,

IT is with the greatest pleasure I now undertake to record some of the wonderful workings of Almighty God, in the hearts of stubborn sinners in this town; not doubting but

this brief narrative will be read by all the real friends of religion with sincere pleasure.

The first indications of a revival of religion in this place were perceived about the beginning of November last, in the Congregational Society, under the pastoral care of the Rev. Daniel Dow. The conference meetings were now generally well attended, not only by his own church, but by professors of other denominations; and we believe that the life and energy displayed on these occasions was made a means in the hand of God of contributing to the advancement of the glorious season which we have since experienced.

The place where the reformation has been the most powerful, is a small factory village, which, from its situation, is called the Swamp Factory. Here, for about two or three years, Satan had seemed to reign with almost sovereign and despotic sway. Vice and immorality were permitted here to riot without control. The sound of the violin, attended with dancing, was the sure prelude to greater scenes of revelling for the night. Happy for the place, there resided in it a few who loved and served God, or it possibly might have been doomed to as severe a punishment as befel the ungodly cities of Sodom and Gomorrah. The dear children of God above-mentioned were for some time uncommonly exercised about the fate of these poor unthinking mortals; fearing there would soon follow some weighty judgment, and sweep them from the face of the earth. But how short-sighted are we poor worms of the dust, and how incapable of anticipating the dealings of Jehovah! for just as we were expecting the Almighty vengeance was ready to fall upon them, God was pleased, in his great love and mercy, to visit them with the influences of his holy Spirit, and to send the messengers of pardon and peace, to all who would believe on his Son Jesus Christ.

The first impressions made in this village, was about the middle of December. Conference meetings and preaching ensued. These exercises were blessed, and convictions carried home to the hearts of sinners. The convictions were in general of the most pungent and powerful nature. Some were wrought upon in a very sudden manner; being as it were one moment swearing, cursing, and ridiculing religion, and the next calling on God to have mercy on their souls! Others, while in conference-meetings, which they attended to gratify their curiosity, or for the purpose of making observations, were in an instant made sensible of their desperate situation; and very few, who were thus arrested, ceased crying to God for mercy, until they had found pardon and peace. In less than a week after the commencement of this work, instead of the sound of violins, our ears were gladly saluted with the songs of Zion; and hardly an evening passed without preaching or conference meetings.

The reformation soon became powerful, and the countenances of the people of every description and age, (except the rejoicing children of the heavenly King,) were visibly altered, from the highest levity to a solemn dejection, and for some time almost every one seemed anxious for the welfare of his soul.

At this very important season, the Rev. Thomas Paul arrived, and the Spirit of God manifestly accompanied the word which he preached, which had a most blessed effect, in awakening, convicting, and converting souls to God. It may be well also to observe, that a very large number in relating their experiences, both Baptists and Congregationalists, dated their first awakenings from his preaching at different times.

A number of young converts now expressed a desire to follow the footsteps of their dear Master, and be buried with him by baptism. Accordingly, after giving satisfactory evidence of their hope, by relating their experience, the last day of December was appointed for administering the ordinance. The day was extremely cold, and the snow, which had fell a day or two previous, was very deep; yet, notwithstanding the inclemency of the weather, a numerous concourse of people attended from all parts of the town, and even from the distance of 18 miles. The ordinance was preceded by a sermon from Elder PAUL, after which the people repaired to the water, and the candidates presented themselves for the ordinance. What a glorious sight to behold 13 young people in the very bloom of life, ready to bid adieu to the vanities of the world, and follow the dear Son of God into the cold streams of Jordan! Words are inadequate to communicate the feelings of those who had once trodden these steps themselves. The most solemn silence prevailed throughout the performance of the ordinance amongst the spectators, excepting when broken by the sighs and groans of those who had not yet felt the pardoning love of God, or who now began to see the horrid brink of destruction on which they were standing.

The ordinance was administered by Elders PAUL and DWINELL. Every thing being thus done *decently and in order*, the young converts went on their way rejoicing, and the people retired reluctantly to their homes. We have been thus particular, for the sake of giving a faint idea (for a perfect one we cannot,) of the impressions that have been generally made on the minds of the people on these occasions. Of 18 baptizing seasons, only one or two have in any way been disturbed by the behaviour of rash and unthinking persons.

After this baptism, the revival spread into various parts of the town. It seemed to have the appearance of that glorious day, when the word of God shall reach the uttermost parts of the earth, and its inhabitants, from East to West, from North to South, shall come and worship before his throne. Indeed, so powerful was the work, that whenever we heard of a sermon being preached, we an-

anticipated the pleasure of hearing of some being pricked in the heart. Neither age nor youth were passed by. We had the pleasure to see children of not more than 13 or 14 years of age, exhorting in conference meetings, and telling of the wonderful goodness of God to their souls. Thus out of the mouths of babes and sucklings God has surely perfected praise. There has been about 10 or 12 of these children, (which are under 15 years of age) added to the church by baptism. Their lives have since been truly exemplary, and most of them bid fair to be bright and shining lights in the world. What has been remarkable in this work is, the still and yet powerful way in which the hearts of the people have been wrought upon. There has been no instance of infatuated enthusiasm, or heated zeal without knowledge.

Although the arrows of conviction were sharp in the hearts of the King's enemies, and the poor victims deeply convinced of their horrid situation, yet their behaviour throughout has been such as to give no occasion for reproach: and when the still small voice spoke pardon and peace to their souls, they manifested their joy, by a most solemn and unaffected animation, accompanied with such pure zeal and devotion, as could not fail of securing our most cordial fellowship and esteem.

The reformation, at length extending beyond the limits of this town, reached Pomfret, and became visible in the church of the Rev. James GROW. This worthy character had been early in the reformation exercised with the tenderest feelings of regard for poor sinners: And, aided by the hand of God, his pious exertions have been productive of much good, both in awakening sinners, and in arousing the too careless and indifferent to a sense of their duty.

Elder GROW has also been blessed in his endeavours to promote the cause of religion among his own people: 19 have been added to his church by baptism, and some are now waiting an opportunity to go forward in the ordinance. His preaching in Dudley and at the Swamp Factory has also been uncommonly blest, and he has had the satisfaction of hearing from the mouths of many of the converts, that he had been the instrument, in the hand of God, of awakening them to a sight of their undone condition.

The same good work made its appearance in the adjoining town of Dudley, in which the word of God had been preached by elder Paul, accompanied with divine power, and made effectual, as we have reason to hope, to many souls. The reformation was equally powerful here as in Thompson; and although the weather for the most part was very disagreeable, the meetings, (which were almost every day held) were so uncommonly crowded, that many could not get within hearing of the speaker's voice. This is also a part of the Thompson church. Though labouring under bodily infirmities, I was enabled by divine grace, notwithstanding the inclemency of the season, to attend every administration of the ordinance of baptism.

The town of Woodstock has likewise been visited by the gracious Saviour. A number, as we have reason to believe, have been brought to know the saving grace of God in that place, particularly under the preaching of the Rev. George Angell. About 13 have been added to his church by baptism.

The town of Killingly has also been blessed with a powerful and extensive revival. The church under the pastoral charge of the Rev. Calvin Cooper, has been enlarged with between twenty and thirty cross-bearing disciples.

The church at Hampton has likewise felt the influence of this shower of divine grace, and about twenty have been admitted to fellowship agreeably to the order of the gospel. By divine grace we have had but little want of faithful labourers in the vineyard; and with the many favours we have received in preaching, we with gratitude acknowledge the services of the Rev. Stephen Gano of Providence, who twice visited us in the most uncomfortable season of the year, and who has administered the ordinance of baptism to 31 candidates.

Through the month of January, February, March, and April, there was hardly a week, and in some weeks not a day, but in one or other of these six towns, the ordinance of baptism was administered.

We must now take notice of a fact, that deserves to be mentioned, and remembered, viz: The great attention which was manifested in searching the scriptures, especially by the young people under conviction. Many of whom improved every moment they possibly could spare, in perusing them, and seemed determined that nothing but the word of God should give them comfort, or direct the measures of their future conduct! Indeed they ate with their Bibles in their hands, slept with them in their bosoms, and it seemed that all the world could not tempt them to part with the precious treasure. This wonderful reformation has not been confined to the Baptist denomination; the Congregationalists have also been sharers in this good work. About 50 have been admitted to their communion in this place. The Methodists have likewise been visited with the same rich blessings, and their worthy elder, the Rev. John Nichols, has been favoured with the addition of about 35 to his church.

There have been various spreadings of the work in different parts of this, and the adjoining towns, which have not come under our immediate observation. Numbers are yet waiting a favourable opportunity of being united to the different churches by baptism.

It is now the last of July, and the reformation still continues, though not so powerfully as heretofore. At the numerous conference meetings, we are still delighted with the songs of redeeming grace and dying love; and we have yet the consolation and happiness, to see the church of God increasing, with such as we hope and trust shall be saved.

The following statement will serve to shew, the number of persons and time when baptized ; all of whom have been admitted into fellowship and communion with the church in Thompson, Dec. 31, 1813, Rev. T. Paul preached at the meeting-house, and assisted by the Rev. Isaac Dwinell, baptized 13 candidates. Jan. 18, 1814, Mr. Paul preached at the Swamp Factory, and elder Dwinell baptized 5 candidates. February 10, elder Dwinell baptized 6 candidates. Feb. 15, Rev. Stephen Gano preached at the Swamp Factory, and baptized 8 candidates. Feb. 17, Mr. Gano preached at the meeting-house, and baptized 5 candidates. Feb. 24, Rev. Luther Goddard baptized 8 candidates. March 10, Rev. James Grow preached at the Swamp Factory, and baptized 14 candidates. March 24, elder Dwinell baptized 10 candidates at Dudley. April 12, elder Grow preached at the Swamp Factory, and Rev. Mr. Gano baptized 5 candidates. April 13, Mr. Gano baptized 6, and on the 14th, 7 more in Dudley ; when he preached from Acts iv. 33. April 20, elder Goddard baptized 5 ; and May 4, Rev. Samuel Waters baptized 1, an old gentleman, aged 74. May 15, I baptized 3 at my meeting-house, and on the 19th, baptized 3, and June 5th, 3 more. June 7, elder Waters baptized 7. On the 26, elder Grow preached at Dudley, and baptized 3 ; making a sum total of 112, which, with those that have joined other churches and denominations, amounts to about 269.

Yours in the gospel,
P. CROSBY.

RELIGIOUS REVIVAL IN MAINE.

Revival of Religion, in Islesborough in the District of Maine, contained in a letter to the Editor, received a few weeks since, but without date.

DEAR SIR,

It is with pleasure, that I sit down to give you a short account of the work of God in this part of his vineyard during the past year. It is almost six years since I took the pastoral care of the Baptist Church in the town of Islesborough, in which time we have been called to pass through many severe trials. Religion had got to a very low ebb throughout this vicinity, but in the midst of judgments the blessed Lord was pleased to manifest his power in the conversion of many precious souls. The word was made quick and powerful, while Jesus rode in triumph in the chariot of his love in the midst of this part of Zion. The brethren among us, who had appeared the most steady and established, have been greatly revived, and backsliders have joyfully returned to the fold of Christ. Sinners have also been awakened, and, as we trust, brought to the saving knowledge of the truth, to the praise and

glory of reigning grace. This work began about the first of September last, in the town of Hope, and during the winter season it spread into the town of Camden. Towards the latter end of February, it began in the town of Islesborough, where we hope it is yet increasing. We have had a precious harvest of souls, for a short time past. Oh that our blessed Lord would unfurl his glorious banner still more wonderfully, and spread the trophies of his grace far and wide, until the earth shall be filled with the knowledge of the Lord. Since this revival began I have baptized 66. There have been about 80 members added to other churches in the same period.

While some in advanced life have been made partakers of grace, the youth in a particular manner have been sharers in the reformation. Indeed some of almost every rank have been brought to unite in praising and adoring the riches of free grace. This reformation has been carried on with remarkable solemnity, without the least degree of confusion; the Lord has been pleased to speak with a *still small voice*, and every thing has appeared harmonious and pleasing.

I am, Dear Sir,

Your affectionate Friend and Brother,

LEMUEL RICH.

HINTS ON MINISTERIAL ADDRESS, &c.

To the Editor of the Mass. Bap. Miss. Magazine.

SIR,

I have just now finished perusing the second time a piece entitled, "The propriety and importance of Ministerial Address to the unconverted," by Newton, Vol. iii. page 277 of your Magazine.

I have wished and waited for something more on the subject before this time, but as nothing hitherto has appeared, these few hints are submitted to your inspection, and, should you think them of any use, to an insertion in the Magazine.

The subject itself is without controversy highly important; and should be studied, and if possible clearly understood, by all who profess to teach lost sinners the way of salvation. Some indeed, not only neglect to address any warnings and exhortations to sinners, but *discard* the idea, supposing it to be irreconcilable with the doctrines of grace. Others admit that the ungodly are to be addressed, but not exhorted to the performance of any thing spiritual; for this they think is incompatible with the doctrine of human depravity, and the necessity of divine influence to change the heart of a sinner.

It appears to me highly probable, that these views have originated, at least, in part, in some of the followings things.

First. In confused and mistaken ideas of human depravity. In a want of distinguishing between natural and moral inability.

Some speak of human depravity in such a strain, as would lead us to consider the sinner, as an object of *pity* more than of *blame*: as though sin were a misfortune rather than a crime; and the inability of sinners were natural instead of moral. Hence the cant phrase "Poor sinner, poor sinner!" If this view of human depravity were just, I acknowledge exhortations and warnings to the unconverted would be utterly inconsistent; but I apprehend, that the scriptures give us a very different account of the state of sinners.

*Ye will not come to me that ye might have life. Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light. The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.** These passages clearly state the doctrine of depravity; but wherein does it consist? In aversion from coming to Christ. In hatred to the light of divine truth; and in enmity to God and his law. Some perhaps may object to this, as being a partial statement; and urge, that sinners are represented as being blind, deaf, and even dead. To this it may be answered; that elsewhere sinners are represented as being voluntary in these things; as *closing their eyes, &c.* Moreover the same characters are addressed as follows, "*Look, ye blind, and hear, ye deaf: arise from the dead.†*" If the inability of sinners were *natural*, it would be impossible on any principles that we know of, to make sense of the above language; but if we admit it to be wholly of a moral kind, the above passages are not only consistent, but *forcible*, and carry in them much conviction and reproof to those to whom they are addressed. Those who speak of human depravity in such a manner, as to keep out of view the idea of blame, deprive themselves of the most powerful weapon, wherewith to fix conviction on the hearts of sinners: nor should they complain of the want of success in their ministry, when they forbear to use the weapons with which the word of God hath furnished them for this purpose. They may feel, perhaps, a kind of satisfaction in being *self consistent*. It is possible, however, to be consistent with ourselves, and yet disagree with the word of God. Our inquiry ought not to be, whether we are consistent with *ourselves*, but whether our creed and our conduct agree with the examples given us by Christ and his apostles: Whether we are faithful to our charge, and to the souls of our hearers: Whether we can say when we have come down from the pulpit, that we have "*commended ourselves to every man's conscience, in the sight of God?*" How can we say so, if we have not so much as addressed the conscience at all? This perhaps will bear a moment's reflection.

* John v. 40. iii. 19, 20. Rom. viii. 7. † Isa. xlii. 18. Eph. v. 14.

Secondly. This may be owing, to an unwarrantable limitation of the word Gospel, so as merely to signify a declaration of mercy and pardon.

That the gospel contains such a declaration, I have no inclination whatever to deny; nay, I rejoice in it as the foundation of my hope, as a guilty creature: but to make it to mean *simply* this, and no more, appears to me unwarrantable. Hence ministers have unnecessarily tied their own hands. "It has been disputed whether the gospel consists merely of promises, or whether it can in any sense be called a law. The answer plainly depends upon adjusting the meaning of the words, gospel and law. If the gospel be taken for that declaration of his will, which God hath made to men by Jesus Christ, and which is contained in the New Testament, it is evident, that this contains commands and even threatenings: but to define the gospel so as to express only the favourable part of that declaration, is indeed taking the question for granted, and confining the word to a sense much less extensive than it often has in scripture." Compare Rom. ii. 16. Thes. i. 8. 1 Tim. i. 10. 11.* The gospel then taken in this view, (and I see no reason why it should not,) contains, *first*, Precepts or commands.† *Secondly*, of course it requires obedience.‡ *Thirdly*, it hath an awful sanction. The reader is requested to consult the passages referred to, below, before he proceeds any further.

It is certain that *God commands all men every where to repent*. But the holy law knows nothing of repentance. It neither commands it, nor would it accept of it, if it were offered to it, seeing it is foreign to its nature.

It follows therefore that this command belongs to the gospel, unless we suppose some other revelation, which is neither law nor gospel. Again, we have a *commandment to believe on his Son Jesus Christ*, but *the law is not of faith*. Where then shall we fix this command if not in the gospel? One thing however is certain, it is found in the New Testament. Commands and injunctions from their very nature require obedience: accordingly we find those of the gospel do the same. We read of *obedience to the faith*; and of *not obeying the gospel* § Such expressions are designed, I presume, not only to shew the things mentioned to be necessary, but require a compliance. Nor can we evade the argument grounded on these and similar passages by saying, that the same things are elsewhere said to be the gifts of God, unless it be proved that a thing cannot be our duty, except we can perform it of ourselves independent of divine aid! But this will not be attempted. Further, it is written, that *he that believeth not, shall be damned*; that *he is condemned already*; nor are we left to conjecture the reason, for it is added, *because he hath not believed*, &c.—the wrath of God abideth on him; vengeance will be taken on them who *obey not the gospel*. It is a part of the gospel and of the faith in Christ, to make known a judg-

* Buck's Theological Dictionary, Article Gospel.

† 1 John iii. 23.

‡ Rom. xvi. 26. Mark xvi. 16.

§ Rom. i. 5. xvi. 26. 2 Thes. 1. 8. 1 Pet. iv. 17.

ment day The command to repent is enforced by the certainty and precision of a future judgment.*

When I had, as impartially as I could, weighed the sense of the above passages with many others of the same import, I could find no reason to confine the word gospel, as used in the New Testament, to the mere declaration of mercy and pardon. These are a part, but not the *whole truth* of the gospel. But we must declare *the whole counsel of God*.

Thirdly. Some have adopted that strain of preaching, which excludes warnings and exhortations to sinners, I fear from a desire of being reputed *very orthodox*. This reminds me of the anecdote of the black man and his tree, which he said was so straight, that it *leaned a little the other way*. In like manner some preachers, perceiving the inconsistencies, and the dangerous tendencies of the Arminian system, and abhorring the idea of being even *suspected* of leaning *that way*, have crossed the path, and are progressing toward another extreme. What if Arminians have quoted certain passages, and have endeavoured to press them into their service? Shall I therefore criticise and refine away their plain meaning? I may by this method go wider of the mark than they have done. We should avoid making favourites of certain parts of the word of truth, to the neglect of others. *True orthodoxy* consists in adopting the *whole* of the revealed will of God for the rule of our faith and practice, and not in being strenuous for certain parts. *For all scripture was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works* †

It will be acknowledged, without any reluctance, at least by those to whom these few hints are suggested, that the apostles understood the nature of human depravity, as well as the nature of the gospel; yet the following was their language: *Repent ye, and believe the gospel. They went and preached that men should repent. God commandeth all men every where to repent. Testifying to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Knowing the terrors of the Lord, we persuade men.* Surely such language as this includes more than a mere statement of facts, for which some have contended as being all that a christian minister has to do or say to the unconverted part of his hearers. How this mere stating of facts comports with the idea of *persuading men*, and even of *compelling sinners to come in to the gospel feast*, I am at present unable to see.

I will add but one thought more for the present, and it is this: It appears to me very evident, that the principles which these few hints are intended to support, are at the bottom of Missionary exertions, while their opposites are calculated to cramp, if not to kill such exertions. Indeed, I speak not from mere theory, though, for ought I see, I might; but I speak from *facts*, which have come under my own observation. To this remark there may be excep-

* Acts xvii. 30, 31.

† 2 Tim. iii. 16, 17.

tions ; but I speak of the tendencies of those principles in general, and of which I have had the opportunity, in some instances, of seeing practical proof. This present may be called an "era of missions." There are reasons for believing, that the *night is far spent, and that some glorious day is at hand.* The attention of the churches and ministers of Christ appears to be aroused to an hitherto unknown degree, to the spreading of the glorious gospel at home, and abroad. If we have adopted sentiments, which, if suffered to operate according to their genuine tendency, would have an unfavourable aspect toward the universal spread of the gospel, and in any degree would retard our own exertions, or those of others ; it is time for us to re-examine them, and see whether they will bear the test when compared with those of the prophets and the apostles. This last thought, is one reason for calling the attention of your readers to the subject at *this time*, otherwise, I suppose, I have said little or nothing on these points, but what has been said again and again.

With great deference to the opinions and judgments of greater names, I subscribe myself your correspondent, &c.

IOTA.

Massachusetts Baptist Education Society,

Formed at the annual meeting of the
Boston Baptist Association in South-Reading, Sept. 22, 1814.

[The establishment of a Society to aid young men, who are called to the Christian ministry, in gaining an education, has been for some time an object of much interest in the minds of several of our brethren. Previously to the meeting of the Boston Baptist Association, in September last, brethren Bolles and Chaplin had made some progress in draughting a Constitution ; the latter of whom had also prepared an appropriate Address on the subject. The formation of such a Society was also recommended to the Association in the letter from the 2nd Church in Boston : Whereupon a committee was appointed to consider the subject, who reported in favour of its immediate formation, and submitted the annexed Constitution, and the very able Address referred to above, which were unanimously adopted by the Association. It is earnestly hoped that the churches will take a zealous interest in procuring subscriptions and contributions for this interesting object.]

Impressed with the vast importance of the Christian Ministry, as connected with the conversion of sinners, and the edification of the Church, and desirous to furnish to young men of piety and gifts, the means of acquiring an education, with a view to extend their public usefulness, we do hereby associate, and adopt the following

CONSTITUTION.

1. This Society shall be styled, *The Massachusetts Baptist Education Society.*
2. It shall be composed of all such persons as pay into its funds at least one dollar annually, who shall have a right to assemble

with the Trustees herein after named, and vote in the election of the Executive Committee.

3 The object of this Society shall be, to afford the means of education to young men of the Baptist denomination, who shall furnish evidence to the churches of which they are members, and to the Executive Committee hereafter named, of their personal piety and call to the gospel ministry.

4. A Board of Trustees for this Society shall be annually raised in the following manner, viz. for the present year, one Messenger now present from each of the churches shall be chosen by the Association, who shall immediately execute the duty hereafter assigned them; and in future, each church comprised in the Boston Baptist Association, which shall annually forward a contribution to aid the funds, shall be authorized to appoint one Trustee.

5. The Trustees shall meet annually, on the 3d Wednesday in September, at 8 o'clock, A. M. at the place of the meeting of the Boston Baptist Association, and shall elect by ballot a Treasurer, Secretary, and seven persons, who shall be either members of their own body, or other brethren of the said Association, and shall be styled the *Executive Committee*. One third of the whole number of Trustees shall be necessary to form a quorum.

6. The Executive Committee shall appoint a Chairman; take charge of the pecuniary concerns of the Society; receive applications of candidates, and judge of their qualifications; determine on the instructors to be employed; and the time the candidates shall devote to study; and generally attend to the concerns of the Institution. It is required that the Committee annually expend the amount received, if a sufficient number of candidates make application; and that they make a report annually to the Association, and oftener to the Trustees, if required.

7. The Executive Committee shall appoint agents in such places as they shall judge proper, to aid in obtaining subscriptions and contributions, and otherwise increasing the funds of the Society.

8. It shall be the duty of the Secretary to keep a fair record of the proceedings of the Committee, which shall be open to the inspection of the Trustees, and of the Society.

9. The Treasurer shall keep a fair account of all receipts and expenditures, and give bonds to the Chairman of the Committee for the faithful discharge of his office.

10 Should similar institutions be formed in neighbouring Associations, the Executive Committee shall be authorised to appoint a delegate to confer with them, and to unite in providing more extensive means for attaining literary and theological knowledge.

11. Any alterations may be made in this constitution by a majority of the Boston Baptist Association, at any annual meeting.

☞ Agreeably to the Constitution, the Trustees elected the following persons to fill the offices for the present year, viz.

William Batchelder, Secretary.	Daniel Sharp, Treasurer.	
Thomas Baldwin, P. Williams, Jeremiah Chaplin, Lucius Bolles, William Collier, Joseph Grafton, Daniel Merrill,		} Executive Committee.

ADDRESS

Of the Elders and Messengers of the *Boston Baptist Association*, to the Churches they represent.

DEAR BRETHREN,

If we compare the present state of our denomination in this land with the state it was in 50 years since, we shall see great cause of encouragement and thankfulness. We were then oppressed; we have now full liberty to worship God according to the dictates of our own consciences. We were then few in number; we have now increased to a multitude. The Lord has, indeed, done great things for us, whereof we have reason to be glad. But while we are surrounded with such tokens of his presence and favour, have we not some reason to blame ourselves for the non-improvement of those means of honouring him with which he has graciously supplied us? Much has indeed been done; but if there is reason to believe we have it in our power to do more, are we not bound to make the attempt?

For several years past, we have been employed in missionary undertakings. These are highly important; and the success with which they have been crowned will, it is hoped, excite us to a still more vigorous prosecution of them. But is there not another object equally important which has not, as yet, engaged an equal portion of our regard? Is it not a matter of serious regret that a denomination so numerous as ours has made no adequate provision for the *education of candidates for the gospel ministry*? It will, indeed, be granted that many, without the advantage of an early education, have preached the gospel with much ability and success. Of these some have not only distinguished themselves as ministers of the word of God, but, surmounting the numerous obstacles which lay in their way, have in process of time accumulated considerable treasures of human science; while others though never remarkable for their literary attainments, have, by their fervent piety, their knowledge of the Bible, and their assiduous attention to the duties of their sacred calling, been instrumental of great good both to the church and to the world. Such men, undoubtedly, deserve a large portion of our love and esteem; their praise is now in all the churches; and in the future world they will "shine as the brightness of the firmament, and as the stars forever and ever." But instances of this kind, it is conceived, form no weighty objection to the utility and importance of an early education. We do not admit such an objection in other cases. Many sinners have been converted to God, who, previous to their experience of that blessed change, had not been permitted to hear the Gospel clearly and faithfully preached: but we do not thence conclude that the clear and faithful preaching of the gospel is of no importance.—The truth is, the Lord is not confined to means; he can work without them; he sometimes does; but when he has put them into our hands, we are bound to employ them for his glory; and if we refuse to do so, we cannot reasonably expect to enjoy his blessing.

In this view, the case before us is a very plain one. That an early acquaintance with some of the liberal arts & sciences, and especially with sacred literature, must be very beneficial to a gospel minister, by enlarging his mind, facilitating the communication of his ideas, and assisting him to maintain the truth against the assaults of acute and learned adversaries, is too evident to be denied. Is it not equally evident that, in many cases, the business of procuring these advantages for pious youth whom the Lord has endued with gifts, and called to preach the gospel, devolves on us? And have we not much reason to hope that, should our many prayers be accompanied by suitable exertions of this kind, the Lord of the harvest would graciously hear us and send forth a larger supply of faithful labourers? These are greatly wanted at the present time. Several churches belonging to this body are destitute of pastors. The like deficiency, it is believed, is lamented by many churches belonging to our sister Associations. Besides, were all our churches well supplied, an increase of spiritual labourers would still be needed. In many places where Baptist churches have not been planted; there is, notwithstanding, a great call for Baptist preachers. And could we supply those places with men of piety, and decent literary attainments, we might reasonably anticipate the high satisfaction of witnessing the rapid progress of evangelic truth, and of seeing the cause of our divine Master greatly advanced.

The importance of the object here contemplated will farther appear, if we consider the great embarrassments experienced by many a pious youth whose attention has been directed to the work of the ministry. The honour of God lies near his heart. He loves the souls of men, and longs to be instrumental of their salvation. The ministry of reconciliation appears to him a very glorious work; and could he suppose himself in any suitable degree qualified for it, he would immediately engage in it with all his heart. But he realizes that it is a great and arduous work. He feels himself wholly inadequate to it. What gifts he has are quite uncultivated. He is very ignorant; many private christians know more than he does; and how can he appear before them in the sacred character of a gospel minister? Had he property, he would readily sacrifice the very last cent to procure for himself the advantages of a suitable education. But property he has none. He makes known his situation to his friends. Of these, some attribute his anxiety to pride, and charge him to be more humble before he undertakes to preach the self-abasing doctrine of the cross. Others acknowledge the purity and correctness of his views: but though favoured with a large portion of worldly wealth, it so happens that they have nothing to spare for charitable uses. Others feel for the young man, and would rejoice to help him; but they are so indigent, and so few in number, that their benevolent wishes cannot be gratified. What can he do? To go forward appears presumptuous. To stand

still is painful beyond expression. To abandon the idea of preaching, is to wound his conscience and spread an impenetrable cloud over his prospect of a happy and useful life!—Many, it is believed, have felt this distressing anxiety for months and years. Nor is it at all improbable, that a very considerable number of our own denomination feel it at the present time. And shall we, brethren, sit still and suffer them to waste in unavailing grief, that precious time which ought to be employed in the improvement and cultivation of their minds?

“But have we not an Education Fund?” We have; but it is far from being adequate to the purpose here contemplated. It consists, as some of you well know, of about 3000 dollars. The interest of which, annually, is hardly sufficient to provide for the education of two students only. It is ascertained that there are now six or seven young men who need the benefit of it. And, probably, double that number would soon come forward to solicit our patronage, had they reason to expect a successful issue to their applications.

In these circumstances, is it not desirable, that a Society be formed, under the superintendance of this Association, to procure money, by subscriptions, collections, or otherwise, in order to supply the deficiency of our Education Fund? It is believed that if such a measure were put in operation, a very considerable sum might be annually raised within the limits of this Association. Our whole number of members is about 2,900. From some of them, it is true, no pecuniary assistance can be expected. But if we subtract 900, as comprehended in this class, there will still remain 2,000. And if each of them should contribute at the rate of only one cent per week, the aggregate would exceed 1,000 dols. per year! Besides, in many of our congregations there are generous individuals, who, though they do not belong to any church, are ready and willing to aid the undertaking. Nor is it very unlikely that, should we engage in it with life and spirit, our sister Associations would feel its importance and follow our example.

INTERESTING LEGACIES.

The week following the institution of the above Society, John Cornish, Esq. of Andover, a member of the Rev. W. Batchelder's Society, in Haverhill, left by Will, two thirds of his whole estate, estimated at 24,000 dols. for the great object embraced by this Society. The other third, is by the same instrument given to the Baptist Missionary Society in Massachusetts for the term of 20 years, after which the whole is to be devoted to the education of pious young men of the Baptist denomination for the ministry. The above is given, however, with this limitation, that the widow shall have the income of the whole, during her natural life. The Rev. Messrs. Batchelder and Bolles are appointed agents, and executors of the above mentioned Will.

Mr. Daniel Stocker, late a member of the Second Baptist Society in Boston, has also left 500 dols. to the Boston Female Asylum, 300 dols. to the Asylum for indigent boys, 300 dols. to the 2nd Baptist church in Boston, and 300 dols. to the above mentioned Missionary Society. These are examples highly worthy of imitation.

EVANGELICAL TRACT SOCIETY.

On May 24, 1814, this Society held its annual meeting in Boston, when the following REPORT was read and accepted.

THE period having arrived for the annual meeting of the EVANGELICAL TRACT SOCIETY, it is proper that the Board lay before you their proceedings for the last year. We have a pleasure in stating, that the demand for tracts is not lessened; but our pecuniary resources have not been so ample as we could have wished. The Society as yet has principally been confined to this vicinity; but we indulge the expectation, that as its object shall become more generally known, it will receive a more extensive patronage.

Since our last annual meeting, the committee have procured & circulated

300 Dialogue on the Comet.	500 Christ the only Refuge.
100 Col. Gardiner's Life.	150 Rush on Intemperance.
550 Dairyman's Daughter.	Mr. Henry Homes presented
500 Experimental Religion.	100 Davidson's Sermon.
200 True Religion.	200 History of a Bible.
200 History of a Bible.	100 Adventure in Vermont.
400 Address on the Dan. of Delay.	50 Rush on Intemperance.
200 Adventure in Vermont.	Rev. Tho. Waterman presented
450 Power of Truth.	100 Whitaker's Address.
200 Address from a Stranger.	Rev. Daniel Sharp presented
100 Great Question answered.	50 Monitor to Parents.

These have been dispersed in various directions. Some have been distributed on board our ships of war, and others among the soldiers. Among the latter, the Life of Col. Gardiner was received with peculiar interest. Some of our Missionaries have returned very pleasing accounts of the reception of tracts, which they have dispersed in the new settlements; and indeed a general interest has been excited where they have been scattered, and some instances of awakening by means of tracts have been communicated.

The great facility of rapidly and extensively diffusing evangelical sentiments through the medium of small tracts, begins to be more justly appreciated: Societies for circulating them are multiplying, and very extensive good may be anticipated.

Let us be excited to persevering and increased exertions; and with our charity unite in fervent prayers to the Almighty, that he would water the seed sown, and cause an abundant harvest; that those who sow, and they who reap, may hereafter rejoice together.

Per order, E. LINCOLN, Secretary.

The Newton Auxiliary Tract Society forwarded 28 dollars by their Treasurer, to aid our funds; and it is hoped Auxiliary Societies will shortly be formed in other places.

The following persons were chosen officers for the ensuing year:

Rev. THOMAS BALDWIN, *President.*
 Mr E. LINCOLN, *Secretary.*
 Mr. HEMAN LINCOLN, *Treasurer.*

COMMITTEE.

Rev. Lucius Bolles, Mr. Henry Homes, Mr. Nathaniel Ripley,
 Rev. Daniel Sharp, Mr. Amos Smith, Rev. William Gannett,
 Rev. James M. Winchell, Mr. Nath. W. Williams, Mr. Levi Farwell.

GOOD NEWS FROM BURMAH.

The following interesting sketch is taken from a letter dated London, Aug. 8, 1814, from Rev. A. Fuller to the Editor—received 30th ult.

I HAVE just received yours of June 21, 1814, and as our worthy friend Capt. Kemp, a member of the church at Serampore, is going out in a few weeks in his own ship, I have written by him, and copied your letter into mine concerning Mr Judson. Mr. and Mrs. Judson are at Rangoon, with Felix Carey. All our brethren speak highly of them, as christians of a truly missionary spirit, or as they express it “of the right stamp.”

Felix Carey has so much interest at the Burman Court, as to have obtained permission for a *printing-press* to be set up for printing the New-Testament in the Burman language. The Government have sent a ship to Calcutta on purpose to fetch it! We hope this will find employment for brother Judson.

I find there is another church formed in the army of Calcutta, of baptized soldiers, organized from among themselves, of about 60 members. The choice and ordination of their pastors and deacons, was at the Chapel in Calcutta, the charge, &c. being delivered by our brethren Marshman and Ward.

I have just seen Capt. Kemp. I find that Earl Moira the new governor-general is quite friendly to missions; and that the severe orders against Messrs. Hall and Nott, who had gone to Bombay, were countermanded by him; as is also that against our brother Robinson gone to Java.

Mr. Judson writes thus from Rangoon, October 16, 1813, to Mr. Ward. “I received yours of the 22d and brother Marshman’s of the 25th of July, being the first letters, that we have received from Serampore since we left it. A few days after we had another arrival, a golden (gilded) boat from Ava, with brother F. Carey. We learn that the king has shown him much favour, given him a title, &c. He is now under orders to go immediately to Bengal, and thence back to Ava—Mrs. Judson is well and joins with me in love to dear Mrs. Ward,—yours affectionately, A. Judson.”

Our dear brother Sutcliff of Olney died at the age of 62, on the day after the date of your letter, I think June 22. His death is a heavy loss to the mission, as his counsel was invaluable.

By a postscript to the above letter it appears that Mr. F. Carey was at Calcutta on the 29th of Jan. last. “He speaks, (says Dr. Marshman) in the highest terms of brother Judson’s proficiency in the language,” and further adds, “that he seems eminently fitted for that mission.”

I am, Dear Sir,

Affectionately yours, A. FULLER.

Obituary.

The following brief memoir of the late venerable Dr. Jones, is taken from the funeral Sermon delivered on the occasion, by William Staughton, D. D.

Dr Samuel Jones was born at Cefen y Gelli, in Battus' parish, Glamorganshire, January 14th, 1735, and came with his parents to America two years after. He received his education at the college of Philadelphia. He graduated a bachelor in the arts, May 18th, 1762, and three years after received his master's degree. In the year 1786 he was presented with the honorary degree of doctor of divinity from the University of Rhode Island, and also from the College of Philadelphia. On the 8th. of January, 1763, he was ordained pastor of the United Churches of Pennepek and Southampton. Seven years after he resigned the care of the Southampton Church, and became entirely yours. Upwards of fifty one years, he has been your willing servant in the Lord.

In early life, he was viewed by all his friends, as exhibiting indications of a mind of no common strength. On his conversion to God, the Bible became his delight. He loved to read his New Testament, in the original Greek, and often spoke of the fidelity and force of the Welsh translation. With the Latin classics he was very familiar. His extensive knowledge, and undeviating prudence rendered him the oracle of his neighbourhood. The numerous offices, which as a citizen, a christian, and a minister he at one time held, appear almost incredible. Dr. Jones served his generation for many years in the tuition of youth. He was the judicious and affectionate friend of young men, whose views were directed to the ministry of the word. Many who were conducted by him into the fields of literature, have been eminent in the churches, and have left us for the kingdom above. Among these are the venerable names of Philip Eaton, William Van Horne, Enoch Morgan, and James Drake. Dr. Allison of Burlington, Peter Smith of Ohio, Henry Toler of Virginia, are too well known among you, and have for too many years shone as lights in the church, to render necessary any description of their character. They were each his pupils. Several of our younger ministers, particularly our brethren Brown and Sheppard, Jones and Denison, owe much of their present capacity for usefulness to the instructions which they received at the feet of the deceased.

It is a subject of regret that Dr. Jones wrote so little for publication. The few productions he has issued possess no common merit. His sermon on the covenants preached before the Philadelphia Association is equally original and energetic. Its object is to demonstrate, that the stipulations of God with man, instead of implying in their formation any kind of equality, between the creature and himself, are of the nature of solemn commands. They

are rules of human action, not reciprocal treaties between man and God. The system of discipline compiled at the request of the Association, will long preserve his name among the Churches. His centenary sermon preached at the instance of that venerable body, supplies a specimen of his accurate and comprehensive observation of every event that appeared promotive of the cause of Christ Jesus. Himself and his colleague in the service, the Rev. Dr. Allison, compiled a selection of hymns, highly esteemed and in many of our churches exclusively adopted. The literary attainments of our departed friend, qualified him for standing high on the catalogue of useful authors. His correct acquaintance with the mathematics, supplied him with the habit of reasoning closely and well. Familiar with natural philosophy in all its branches, he was able to entertain his friends with the experiments it suggests. This was ever done, without the ostentation of pedantry or the pride of conscious talent.

In the pulpit Dr. Jones was always grave. His subjects were judiciously chosen, ably discussed, and agreeably varied. His language was plain; to be understood was his chief aim, yet sometimes toward the conclusion of his sermons, as his heart kindled, he would swell into the charms of a powerful and impressive eloquence. His arrangement was ever lucid. Frequently he defended the great doctrines of the gospel with that perspicuity and force, for which he was so eminent, but his favourite theme was experimental religion. Grace ever seemed poured into his lips, while, with flowing tears, he lamented the miseries of the fall, or pointed the awakened transgressor to the Lamb of God. In social religious meetings, he took peculiar pleasure. There the sage was, in a manner, lost in the little child.

You, who were his neighbours, are sensible of the kindness of his heart. You saw him in possession, for half a century, of a reputation, which the foulest tongue could not succeed in blemishing. You saw an example of rigid temperance, and unaffected modesty; of that self-government, which scarcely ever was surprised into intemperate warmth, and of that habitual prudence and wisdom, which commanded immediate and permanent respect. His generosity to the poor minister of Jesus Christ, or to the suppliant for aid to raise a house for divine worship, was sometimes admirable. If he cherished a peculiar regard for the Welsh as his countrymen, it never prevented the flow of Christian affection to any of the followers of God. Few men possessed the capacity of discerning hearts, and developing the motives of human action, more than he, yet he was a stranger to the pernicious habits of the censorious.

In deliberative councils, he appeared to high advantage. The Philadelphia Baptist Association will long remember how often, as by a touch, he has dissipated darkness, and unravelled perplexity. When difficulties ever arose in any of the churches which required the aid of a council to remove, the pious benevolence, and discrimi-

nating prudence of Dr. Jones, were usually called in. To the constitution of churches, and the ordination of ministers in Pennsylvania and New Jersey, he was almost always invited.

In the course of his pilgrimage to heaven, he met with several severe afflictions. In Aug. 1778, he lost three lovely children in two weeks; two of whom, his sons, Thomas and Samuel, the one 13 years of age, the other 10, were buried together. Affectionately fond of them, he observed to a christian brother, after the interment, that he was astonished to find himself able to speak over their grave. In his later years, his grand children were a favourite source of amusement.

The messenger death found him enjoying a satisfactory evidence of an interest in Christ, an evidence, which for fifty years had scarcely been shaken. Infirm in body, he was yet found (healthy*) in faith. His sickness was short. He was grateful to God, who had granted him a long life, and as it relates to temporal concerns, a prosperous one. He had no fear of death. The atonement of the Redeemer, was the anchor of his soul. "When alone," said he to a friend, "I tune like a nightingale, at the prospect of dying:" and on another occasion, "I have now finished my course, and am going to rest." At one time, lying down greatly exhausted, he said, "See here a picture of poor man." On his dying bed he endured severe pains, but he never murmured. He was much engaged in contemplation, and sensible to the last. He appeared desirous of death, as is "the servant of the shadow."

Death disarm'd

Loses his fellness quite.

All thanks to Him, who scourg'd the venom out.

Sure the last end of the good man is peace.

Night-dews fall not more gently on the ground,

Nor weary worn-out winds expire so soft.

Behold him in the even-tide of life!

By unperceiv'd degrees he wears away,

Yet like the Sun seems larger at his setting:

High in his faith and hopes, look how he stretches

After the prize in view.

On Monday the 7th of February last, at one o'clock in the afternoon, he closed his own eyes, and soon after fell asleep.

Then you, my dear friend, his surviving daughter, became fatherless. I rejoice, that you have been assisted to sustain the shock, with a fortitude so truly christian. Be thankful to the Lord, who gave you such a parent, and for so long a period. Lean on your father's God, and patiently wait the interviews of heaven.

Be thankful, my beloved brethren, who compose this church of the Lord Jesus, for having been blessed with such an under-shepherd. Laborious, faithful and affectionate, he inspired your confidence. You exercised it freely, and it was never abused. Remember him that had the rule over you, whose faith follow. Copy

* See Macknight, on Titus i. 13.

his holy example, recollect his solemn instructions and prepare to meet him in heaven.—May the Lord assist you in the choice of a successor.

I see in the assembly, many of you, my aged friends, bitterly weeping. Methinks I hear you say, as did Beza of Calvin, "Since he is gone, life has become less sweet, and death less bitter." I see the youth all around me in tears. You are sensible he felt, he deeply felt for you. Consider him as bequeathing to you the penitential lines, on the grave stone of one of his children. Write them on your hearts ;

" All who live must die ;
All who die must live,
In endless joy or woe."

May you meet your minister in the judgment day, "with joy and not with grief."

Forget not brethren, that, though earthly pastors fall asleep, and are laid to their fathers, the great Shepherd continues the same "yesterday, to-day, and forever."

BRIEF MEMOIR OF REV. T. GREEN.

Died, in North-Yarmouth, May 19, 1814, the Rev. Thomas Green, A. M. senior pastor of the Baptist Church in that place, aged 58. As a minister of Christ, his views of the great truths of the gospel were similar to those of the Reformers ; an experimental and practical regard to which he explained and enforced with clearness and apostolic zeal. By nature he was endowed with a sprightly genius, a capacious mind, a quick and brilliant imagination. As a public speaker and pulpit orator, he was excelled by few. Nature had furnished him with a melodious and commanding voice, the very tones of which were admirably adapted to command the attention and to awaken the feelings of the audience. His social feelings were strong, and his conversation interesting. In his manners there was an unaffected elegance and ease, which rendered him agreeable in every circle. The affability and kindness, with which he treated persons of every description, were not less the effect of a natural delicacy, than of a general knowledge of mankind : hence to the great he did not appear servile, nor imperious to those in humbler stations ; to both he was the gentleman, and in private company as much esteemed as he was popular in his public performances.

As a husband, he was one of the most kind and affectionate ; as a parent, the most tender and endearing. Indeed all who resided under his roof experienced his paternal care and goodness. As a physician, he was eminently useful, and as a politician, he was uniformly attached to the Washington Administration.

CENTINEL.]

Anecdote.—The Rev. Mr. William Jenkyn, of St. John's College, Cambridge, an eminent non-conformist minister, died in Newgate, Jan. 19 1685, aged 72. A nobleman having heard of his happy release, said to the king, "May it please your majesty, Jenkyn has got his liberty !" Upon which he asked with eagerness, "Aye! who gave it him ?" The nobleman replied, "a greater than your majesty—the King of kings !" The king was powerfully struck, and remained silent.

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